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History of Christian Work
Among Chinese in the Philip-
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HISTORY OF CHRISTIAN WORK AMONG CHINESE IN THE PHILIPPINES
1900-1963

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Completed December, 1963

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HISTORY OF CHRISTIAN WORK AMONG CHINESE IN THE PHILIPPINES, 1900-1963

PART I. SCATTERED EARLY BEGINNINGS AND THE WORK OF THE PROTESTANT EPISCOPAL CHURCH

Early beginnings, Manila and Iloilo

Chinese were migrating to lands nearby in the 12th and 13th centuries. The early Western travelers in Southeast Asia found resident Chinese in many countries. These Chinese were mainly from the coastal areas of China who had migrated in small trading boats under sail to new territories. After the Spanish had occupied the Philippines, immigrants could gain entry only by professing Christianity. Traditions say that Chinese by the hundreds became nominally Christians for commercial purposes.

After Spain lost the Philippines to America in the Spanish-American War, the Philippines were open for Protestant missionaries. For each church sending in a mission, territory was assigned. All churches were given the opportunity to work in Manila, and each had an assignment in another part of the Islands. Here and there were found scattered a few Protestant Christian Chinese. There were two such Christians in Iloilo. In April 1900 Dr. J. Andrew Hall and the Rev. D.S. Hibbard, Presbyterian, were passing a Chinese shop in Iloilo, and one of these Christians called them in with an urgent voice. In the shop was a man bloody from a self-inflicted wound, and being held down because he was raving. The Chinese expected the patient to die, and the next day planned to put him on a ship in order that he might die in China. Knowing the horrors of a voyage in steerage for a sick man, Dr. Hall persuaded the Chinese not to send him. He treated the man, finally saving his life. The gratitude of the Chinese was great, and they listened willingly to Dr. Hall who spoke of Christ to them, before very long holding services in the very same shop. Ten Chinese were baptized on October 6, 1901. By 1903 there were 18 baptized members, and a Bible class was being held for applicants. These 18 members subscribed \$480 in 1902 to call a Chinese pastor from Amoy for a year's work. (1)

In Manila a Mr. Gelwicks, an early Presbyterian worker under appointment to China, interested himself in encouraging a few Christian Chinese to hold services. Two were able to preach, and worked in shops during the week, preaching on Sunday. Services were held in the Trozo chapel on Sunday afternoons, and a congregation of 40-50 were assembled. (Trozo appears to be a name no longer used for a Manila district.) (1)

Early Methodist work in Manila was begun in 1902 by H.C. Ciong, a Chinese from the Foochow Conference. Dr. E.S. Lyons was transferred from the Anglo-Chinese school in Singapore to the Philippines, followed shortly by a Chinese boy named Charles Foo. In 1904 these three men opened a night school to teach in the English language. This probably was the same group as mentioned in 1905 under the direction of a Mr. Beng G. Pay (who later is mentioned as assistant of Father Studley of the Episcopalian Church).

Episcopalian Work, 1902-World War II

In 1901 and 1902 the Missions had consulted together about a united approach to the Chinese work in Manila. About this time, the Cathedral parish of St. Mary and St. John, Protestant Episcopal, established a mission to the Chinese, called St. Stephen's. The first service was held Nov. 8, 1903, in rented quarters on Calle San Fernando. The work was in the Amoy dialect,

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the language of most Chinese in the Philippines. In less than two years, two classes of men were presented for confirmation.

In 1896 a Rev. H.E. Studley had gone to Amoy as a missionary of the Dutch Reformed Church. He had married an Episcopalian, became interested in her faith, and after six years was confirmed in Shanghai. Bishop Charles Brent of Manila had contacted the Bishop of Hong Kong about the need for a mission worker with the Amoy dialect, and Father Studley came to Manila where he was ordained deacon in 1904, priest in 1905. He worked in St. Stephen's Mission and in the community as well. Bishop Brent wrote in the Journal of 1908, "The Rev. H.E. Studley, through his knowledge of the Amoy dialect and his wide friendship among and influence in the Chinese community has rendered extraordinary service to the government by aiding in drafting regulations, afterward enacted (the opium law), and by personal ministrations in the homes of the victims of the drug, as well as in the law court, the hospitals, and the prison. The government official who has had the business in hand told me that it would have been impossible to have accomplished the work without the assistance rendered by our missionary." (2)

In 1906-1907 the Methodists decided to concentrate their efforts on work among the Filipinos, and turned over the Chinese work they had begun in Manila to the Episcopalians. Mr. B.G. Pay became the assistant of Father Studley, first as a catechist and after 1913 as a deacon. He served until his death in 1923. The night school under St. Stephen's which he worked with was maintained from 1905-1909 with students varying in number from 6 to 70. A Chapel and clergy residence was erected in April 1911 with funds of \$6800, all of which except \$500 was given locally. By 1920 234 people had been confirmed; less than 10 years later, a total of 682 had been baptized at St. Stephen's.

St. Stephen's Girls' School. Before 1917 there had been several schools for Chinese boys in Manila, but none for Chinese girls. Because there was a need for the education of girls, a board of seven members was formed to get a school started. In July 1917 a school was opened for 19 girls in the home of the Studleys on Calle Reina Regente, with Mrs. Studley for its first principal. By the end of the first term there were 31 girls. In 1919 Miss Georgie W. Brown was sent out to be principal, followed by Miss Dorothy L. Latham who became principal of the school in 1924-1925 after a year's language study. After June 1930 when Miss Latham married Rev. Henry Mattocks, she continued as head until Miss Constance B. Bolderston took charge in 1932.

In 1919 the Chinese community of Manila raised Pesos 45,000 toward the school's endowment. The school outgrew its quarters on Reina Regente. In 1928 land was purchased on Calle Magdalena, adjoining St. Luke's hospital; the new grounds, after clearing the buildings off, were used by the school for physical education periods, but not until 1938 was a residence for the principal erected on this land, and a year later a 14-15 room school building was erected and occupied by the school.

In 1935 enrollment was reported at 285, with instruction in Fukienese and English. The institution was self-supporting with the exception of the salary of the missionary principal. Courses through the high school years were offered. Up to the age of 10, boys were admitted also.

the language of post 2011 is the difference between the language of men and women, two classes of men are expected for competition.

By 1941 a second building containing a small dormitory and classrooms was finished, but not yet in use. World War II began for the Philippines in late 1941. The country was soon overrun by the Japanese. The school buildings were used for Japanese refugees from wrecked ships, and early in the war this second building was demolished for its building material, the only building lost by the school. Part of the wall of the compound was destroyed in fighting in 1945, but the first school building and the residence were left standing, although equipment had disappeared.

St. Peter's Cantonese Congregation. The language difficulty, a real factor in the Chinese community, made it desirable that a Cantonese speaking group be formed. On June 10, 1923, the first service in the Cantonese dialect was held by Mr. Lo Fo Hing, Lay Reader. In December 1929 the Rev. Sham Hon San arrived in the Philippines, and was assigned to the Cantonese part of the work at St. Stephen's. In 1932 the Cantonese moved from St. Stephen's to rented quarters where they held their own services, and in that year were organized into a congregation, called St. Peter's.

The 1930's. In 1930 the Rev. Henry Mattocks, who was to marry Miss Latham and had already been appointed, was studying the language in Amoy. Upon his return to the Philippines, Bishop G.F. Mosher assigned him to assist Father Studley with St. Stephen's. Both St. Stephen's and St. Peter's congregations grew. The work of Father Studley was more and more with the parish of St. Peter's, and the Rev. H.J. Wei, who came to the Philippines from Foochow in 1938, assisted Father Mattocks with St. Stephen's until 1939 when Father Mattocks went to Zamboanga and the Rev. Wei became rector of St. Stephen's. Under his leadership, St. Stephen's became a self-supporting parish in February 1941.

Zamboanga School. There had been a Moro Settlement School, St. Albans, in Zamboanga. In 1939 or 1940 a Chinese department, known as St. John's, was opened, but it existed for only one or two years, having been closed except for a few children in the primary grades by June 1941. No Chinese work is mentioned after the war in Zamboanga except for that done by the Christian and Missionary Alliance.

POST WAR WORK, EPISCOPALIAN

St. Stephen's School. Soon after the end of World War II, in December 1945, St. Stephen's school was able to reopen in the buildings still standing. Five grades were offered, and over 900 children enrolled, though many had to be turned away. An addition was begun in April, 1948, and finished during the summer, containing 11-12 new rooms. The library, the principal said, was the largest of the rooms, but the number of children asking to use the books was greater than the number of books on the shelves! Equipment was slowly replaced. When the new addition was finished and the old rooms repainted, S.C. Choi, a former school board member, gave money to build an assembly hall. This gift was only one evidence of Mr. Choi's long support of the school. He had been one of the group who helped to found it at a time when education was not provided for Chinese girls in Manila. He served on the Board for a long time, and in 1939 he contributed a good sum to the new elementary school building. The assembly hall, called the Siau Cheng auditorium, and the new west wing of the school, called the Edith Holbrow Studley Memorial, were both dedicated in a ceremony March 30, 1950. Another new building of 4 rooms was finished in November 1951.

A war damage claim of \$23,275.11 was awarded in 1954 and was helpful, but even with new construction the school buildings remained inadequate for the number of people wishing to have their children educated there.

Nevertheless the classes and numbers were steadily expanding. In March 1947 there were 900 children, with 36 teachers and 3 American missionaries. In June 1948 more new classes were added, with a total faculty of 54, and the student body over 1100. In July 1950 there were over 1200 children, in 17 English classes and 22 Chinese classes. By 1954 the enrollment was 1600. No later statistics were found in materials read.

St. Stephen's Church. St. Stephen's church building was destroyed by the Japanese on the first day of the liberation of Manila by the Americans, Feb. 4, 1945. St. Luke's Hospital Chapel, which was not destroyed, was used by four congregations in 1947. In 1948 St. Peter's Cantonese group moved to a make-shift arrangement in a corridor of St. Stephen's School, and in a short time moved to St. Stephen's church which had been newly repaired in 1948. In 1961 St. Stephen's officially took over the hospital chapel entirely, having made a sizable donation to St. Luke's hospital which rebuilt in Quezon City, a Manila suburb.

St. Stephen's has many organizations, with something going on every day of the week. The Woman's Auxiliary, founded in 1918, carried out evangelization, hospital visiting, and weekly prayer meetings. The choir, organized in 1923, assisted at all church services and evangelistic gatherings. The Young People's Fellowship, founded in 1941, was very active all through the war years, conducting religious meetings in all parts of Manila. Several other young adult and young people's groups carried on programs. The Sunday school was started in 1939 at St. Stephen's school, later on there were classes at the church and at various homes.

The Rev. Samuel Wu, the only young man from the parish to enter the ministry, was ordained to the Diaconate in Sept. 1954 while he was a student at the General Theological Seminary in New York. In June 1955 he became deacon of St. Stephen's parish, and in December 1955 he was advanced to the priesthood and became curate of St. Stephen's church and chaplain of St. Stephen's school, where he was still serving in 1961 (last record here). The latest statistics here, 1961, gave 1011 baptized members of St. Stephen's parish, 464 communicants, and mentioned a yearly budget of 41,000 pesos. (In 1958 record had 902 baptized members, 468 communicants.) The church had an active choir and a good young people's group.

The Rev. Hsi Jen Wei, rector of St. Stephen's, was to retire in 1962 after 24 years of service.

St. Peter's Cantonese Church. For St. Peter's entire 26 years, 1932-1958, the Rev. Sham Hon San was in charge. In the year 1958 it had more than 360 communicants and baptized members, a Sunday school of over 100 children and 12 teachers. In 1961 the given figures were 402 communicants, 150 Sunday school children, and 21 teachers. The Woman's Auxiliary, the Young People's Fellowship, both are groups with a history of activity. Meetings and Bible study groups are conducted regularly. As mentioned in the previous section, St. Peter's now meets in the former St. Stephen's church premises, newly repaired in 1948 after war damage.

of people starting to have their children educated there.

There were 300 children, with 25 teachers and 3 American missionaries. In July 1950 there were over 1100. In July 1950 there were over 1200 children. In 1951 the enrollment was 1000. The later statistics were found in materials read.

St. Stephen's church was destroyed by the Japanese on the first day of the liberation of Manila by the Americans, Feb. 4, 1945. St. Stephen's church, which was not destroyed, was used by the Japanese in 1945. St. Stephen's church was in a short time moved to St. Stephen's church which had been newly repaired in 1944. In 1945 a six-day devotion to St. Stephen's church which resulted in 5000 people, a Manila church.

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The Rev. Daniel Hui, the only young man from the parish to enter the ministry, was ordained to the Ministry in 1945 while he was a student at the General Theological Seminary in New York. In June 1955 he became pastor of St. Stephen's church, and in December 1955 he was advanced to the position of pastor. St. Stephen's church and chapel of St. Stephen's church, and became pastor of St. Stephen's church in 1955 (last record was). The latest statistics show he was still serving in 1955. In 1955 he had 101 baptized members of St. Stephen's church, 407 communicants, and 101 baptized members of St. Stephen's church. In 1955 record and 309 baptized and mentioned a yearly budget of \$1,000 per year.

The Rev. Hui Hui, pastor of St. Stephen's, was to retire in 1955 after 25 years of service.

For St. Peter's entire 25 years, 1930-1955, the church had 1000 members, 100 communicants, 100 Sunday school teachers. In 1955 the given names were 402 communicants, 100 Sunday school teachers, and 10 teachers. The Women's Auxiliary, the Young People's Fellowship, and the church with a history of activity. Meetings and Bible study groups were held weekly. St. Peter's church premises, newly repaired in 1955, was in the former St. Stephen's church premises.

Siain Chinese Mission and St. John's Institute. In this city, Siain*, a small seaport about 200 kilometers south of Manila, a small school building was erected by Chinese merchants for the accommodation of their children. Mr. George L. Young, a leading businessman and a Christian, was the moving spirit behind the planning of this project, which began in 1955. In 1956 the elementary school was opened with a Chinese Christian woman principal, and named St. John's Institute; it had a preparatory class and first, second, and third grades. There are now more than 200 pupils in the expanded school, about half of them boarders from neighboring towns. In 1957 the school received the necessary recognition from the Philippine government.

Visits had been made to baptize children and to hold Communion services by the rector of St. Stephen's (Mr. Young's church). Early in 1960 there was a meeting of St. Stephen's Vestry to discuss the possibility of opening a preaching station at Siain. After some preparation, Mr. Sixto Weed (a St. Stephen's vestryman) and the Rector, Rev. Hsi Jen Wei, went in June 1961 for a formal service of Inauguration and to celebrate Holy Communion.

The first anniversary of the parochial mission was Sunday, June 17, 1962. During the year, the work was carried on by Vestrymen, Young People's Fellowship, parish Bible Women, and the priests. The rector will celebrate Holy Communion there about every two months. Mrs. Huang Ong Bi Gim returned from retirement in Taiwan to reside there and carry on Christian work. (3)

*Another name connected with this same work may be "Plaridel, Quezon." This name was used for the same work in another connection, but we are not entirely sure of its accuracy.

END OF PART I

Notes on text of part I.

- (1) on page 1. Information from The New Era in the Philippines, 1903, by Arthur Judson Brown
- (2) on page 2. From article in Pan Anglican, magazine, October 1954
- (3) on page 5. Information from article Sept.-Oct. 1962 Philippine Chronicle, by Rev. Hsi Jen Wei

PART II. INDEPENDENT EVANGELICAL CHURCHES AND OTHER NON EPISCOPALIAN PROTESTANT WORK, PRE WORLD WAR II PERIOD

The Chinese YMCA, Manila

In 1922 a Chinese YMCA had been organized, and in December 1924 a building with a dormitory, restaurant, and swimming pool was dedicated and put to use. \$30,000 of the cost was raised locally, and \$20,000 contributed by the International Committee of the YMCA in New York. By the 1930's none of the operating budget of about \$5000 yearly came from the U.S.A., and in 1933 the membership was about 500. The plant was located in Calle Benavides in Trozo district, north of the business center. Mr. Chen Mo Hua is mentioned as being general secretary in the early 1930's.

The Chinese United Evangelical Church, Manila, and Chinese "Union Church"

In 1929-1930 a group of about 30 Chinese separated from St. Stephen's Church, and with others founded the Philippines Chinese Presbyterian Church, now the United Evangelical Church. In 1935 the "Presbyterian" congregation was reported as meeting regularly at 616 Alvarado Street in the Meisic district (an old name evidently). This church had help in its early years from the Presbyterian missionaries, and was organized with a Reformed type of government, with elders and deacons, although it is not strictly a Presbyterian church. It nominally belonged to the Church of Christ in China, but never submitted to its disciplines. The Rev. George S.C. Chua, now in Los Angeles, was the unordained pastor in some of these years. In 1935 the average attendance was 70 although there was no pastor, and Presbyterian missionaries performed the sacraments. Extension work for the provinces was undertaken, and 1-2 members ministered to Chinese in prison.

Miss Mae Chapin (Presbyterian, resigned 1943) wrote about this group in 1936 and 1940 as being led by a young Chinese evangelist. Miss Chapin had been in China for a number of years before joining the Philippine Mission. She described the place of worship as being an old unattractive store building, of which the second floor was used. By 1940 the congregation numbered over 700, an increase from 235 in 1936. The group had an evangelistic band which carried on work in various centers, and also ministered to Chinese prisoners in Bilibid prison. Miss Chapin taught a Bible class in English for several years. Since the evangelist was not ordained, Presbyterian missionaries (at various times, Charles R. Hamilton, George W. Wright, and Charles A. Gunn are mentioned) performed such clerical duties as administering communion, ordaining elders, and assisting generally in the church work. The Rev. Silas Wong began his long pastorate (1938-1963) before the war.

In May 1930 differences of opinion and a somewhat divisive spirit led to the formation of an offshoot group, this second group being the Chinese Union Church, a fundamentalist church, aided by an independent group of Baptist missionaries, and thus given the reputation of being a Baptist church, though this was not strictly true. The church was active in the 1930's. The minister in 1935 was a Mr. Simon Meek. Miss Ruth Chen, a Bible woman, also devoted all her time to the congregation. In 1935 it had more than 100 members and inquirers and an average attendance of 75, with 30 children regularly going to Sunday school. Shop to shop visitation by members, "Gospel meetings" every Sunday evening, newspaper evangelism through advertising, and a daily article in the Chinese press reached many people.....Mr. Joseph Esther reported in 1963 that no "Chinese Union Church" exists today, but there may have been a reunion, or it may be known now under another name.

... was raised locally, and \$20,000 contributed by the International
... and a building pool was dedicated and set to work. 1933, 1934, 1935
... of the YMCA in New York. By the 1930's the name of the operating agency
... about 1000 yearly from the U.S.A., and in 1935 the membership was 100
... was located in Galle Highlands in three districts, north of the
... center. It then was mentioned as being central mission in
... the early 1930's.

The Chinese United Protestant Church, Manila, Luzon, Philippines
... a group of about 30 Chinese, assisted from Mr. ...
... and with this as the nucleus the Philippine Chinese Protestant Church, now the
... United Protestant Church, was organized in 1935.

... and deacons, although it is not strictly a Presbyterian church. It nominally
... to the Church of Christ in China, but never admitted to its discipline.
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Miss Lee Ching (Presbyterian, resigned 1940) wrote about this group in 1936 and
... as being led by a young Chinese evangelist. Miss Ching had been in China
... for a number of years before joining the Philippine Mission. She described the
... place of worship as being an old unimproved house on a hill, on which the
... second floor was used. By 1936 the congregation numbered over 70, an increase
... from 25 in 1935. The group had an evangelistic team which carried on work in
... various centers, and also ministered to Chinese prisoners in Bilibid prison.
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... shop to shop visitation by members, Bible meetings every Sunday evening, news-
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... needed many people. Mr. ... returned in 1963 that no "Chinese
... Union Church" exists today, but there may have been a reunion, or it may be
... known now under another name.

The Dumaguete Chinese Church

There does not seem to be much material available about the work in Dumaguete, but the group appears to have been in existence a long time. In 1939 there were reportedly 400 Chinese in the city.

Miss Alice J. Fullerton, R.N. (retired 1947), appointed in 1922 worked in Cebu a short time and then was assigned to Dumaguete. She spent a good deal of time with the Chinese, holding Bible classes for the women once a week, once a month conducting a Chinese service on Sunday afternoons, and serving in other ways. Miss Fullerton had earlier spent 5 years in Formosa under the English Presbyterian Mission, and commented in a letter in 1926, "During my 5 years in Formosa I learned to speak Chinese. When I had to give up the idea of going back there, I wondered why. However, I don't wonder now. There are thousands of Chinese in these islands, nearly all of whom speak the dialect I learned."

An interesting incident is reported in an article called "Faith" by Miss Fullerton, appearing in the June 1941 issue of the Philippine Presbyterian. She described in it a recent fire which almost devastated Dumaguete, with damage heavy in the Chinese section. "Never have I heard one murmur from any of these unfortunate friends," she writes. "They have set to work and begun to get their homes together again with bright, cheerful hearts. Mr. Cheung and Mr. Sun are both elders in the Chinese church. All had suffered in the same way. Mr. Sun has taken a lot of the responsibility of the church, in the absence of a regular pastor. Communion Sunday was coming, he had to go to Manila if he was to get his store going again, but the church came first. Who would take care of it? The other men all had to work on Sundays as well as on other days cleaning up after the fire.

"It was decided that Mr. Cheung would be responsible for the conduct of the service. Then he began to think - if I am to serve at the Lord's table, I should be decently dressed, and I have no coat and not even a change of clothes. Again he went to the Lord to ask help. That day, while helping to clear up some debris, he saw what looked like some cloth. Now, how any cloth could have escaped that devastating fire, where even the great iron doors of the storeroom were nothing but twisted iron, was something beyond anyone's comprehension, but there it was. When he took it out and examined it, it proved to be one of his own coats, not burned in any way, only very dirty and stained with iron - but a coat. He took it out and washed and washed it, until it was white. As he told us the story before the Communion service, his face beamed. The Lord had answered his prayer before he had even asked. 'The Lord knew I should need that coat.'"

In 1939 the Rev. and Mrs. Arthur L. Carson were transferred from Tsinan, Shantung, China, to the Philippines, where Dr. Carson worked at Silliman University. In a letter dated Sept. 25, 1940, to the Chinese Recorder (printed November 1940), Dr. Carson wrote, "The fellowship of all races is a fine feature here in the Philippines. Right now there is a drive to recover a part of the retail trade from Chinese hands, but as a whole, the Chinese community occupies a high position in public esteem as well as in business life... The Chinese Christians are noted for evangelistic fervor and sacrificial giving. The prevailing dialect is that of Amoy, but it is amazing to find how many understand Mandarin. We have a Chinese church in Dumaguete, meeting in the building of the Filipino evangelical church. I often have opportunities to preach to Chinese groups."

... does not seem to be much material available about the work in Singapore, but the ground appears to have been in existence a long time. In 1939 there were reportedly 400 Chinese in the city.

Mrs. Alice J. Mufferton, B.M. (retired 1947), appointed in 1932 worked in Canton a short time and then was assigned to Singapore. She spent a good deal of time with the Chinese, holding Bible classes for the women once a week, once a month conducting a Chinese service on Sunday afternoons, and serving in other ways. Mrs. Mufferton had earlier spent 2 years in Hong Kong under the English Presby- terian Mission, and mentioned in a letter in 1935, "During my 2 years in Hong I learned to speak Chinese. When I first to give up the idea of going back there I wondered why. However, I don't wonder now. There are thousands of Chinese in these islands, nearly all of whom speak the dialect I learned."

An interesting incident is recorded in an article called "Bible" by Miss Woll- ton, appearing in the June 1941 issue of the Philippine Presbyterian. She described in it a recent time when almost all the churches were closed, with heavy in the Chinese section. "Never have I heard one murmur from any of these unfortunates friends," she writes. "They have set to work and began to get their homes together again with bright, cheerful homes. Mr. Cheung and Mr. Tan are both active in the Chinese church. All had suffered in the same way. Mr. Tan has taken a lot of the responsibility of the church, in the absence of a regular pastor. Community service was being, he had to go to Manila to be a to get his store going again, but the church came first. Who would take care of it? The other men all had to work on Sundays as well as on other days, cleaning up after the fire."

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The Cebu Gospel Church

The only Chinese church in Cebu before the war began with a group established in 1920 with the help of Dr. and Mrs. George Dunlap of the Presbyterian Mission. For some years they met at 3:30 Sunday afternoons in the Bradford Memorial Church building with Dr. Dunlap in charge. Other Presbyterian missionaries were active in the work in the 1920s-1930s, the Rev. John W. Dunlop and the Rev. Charles E. Rath assisting in holding services, and the latter also acting as pastor of the church from October 1930 to March 1931. The wives of the men were also active, Mrs. Dunlap teaching in the Chinese schools of Cebu and thus establishing contacts which aroused interest in the Sunday school, where she was superintendent, and Mrs. Charles E. Rath holding a weekly Bible class for Chinese women. In the 1920s Dr. and Mrs. J.L. Underwood worked for a time. Statistics in 1938 mentioned 2 elders, 2 deacons, membership 86, total members since beginning, 140; 56 members lost, 40 adults baptized from 1928-1938, average attendance Sunday service 85, 45 in Sunday school. "56 members lost" shows the usual situation in East Asia Chinese churches - during those years there was constant migration back and forth to China.

For several years the Cebu church had made an effort to secure a Chinese pastor. In 1938 the Rev. Leung Sai Ko came from China, but he did not speak the Amoy dialect. However, he immediately began work with an interpreter, and in addition studied some Amoy, but has never been able to preach in that dialect. An evangelist who had worked a number of years there was the assistant and the church was paying the salary of both men. (The Rev. Leung Sai Ko was still pastor in 1963.)

Pre War Chinese groups in other cities

In 1924-1925, Mrs. C.N. Magill was teaching in a private Chinese school in Lucena, Tayabas. It had 35 children and 18 young men. This continued into the mid 1930's, but was finally discontinued because the Chinese children could not understand either Tagalog or English, and the language barrier was strong. In 1938 two families of Chinese became interested in having services in the Chinese language, and a Chinese minister was secured from Manila. The Lucena Presbyterian Church was used for services once a week, and for evangelists' visits at other times.

Miss Fullerton mentioned in passing, 1938, a visit to Tacloban where she spoke to the Chinese congregation. Dr. J. Andrew Hall (see page 1) worked in Iloilo and was helped by Mr. Yung Kuanty, a teacher in the Chinese commercial school, and also by a Mr. Berger. No more has been found regarding these two congregations.

In Albay, Mrs. Margaret La Porte in 1938 was teaching a Bible class for teachers in a local Chinese school. Mrs. Stephen Smith had formerly held a Sunday school class for small children in a Chinese home, which Mrs. La Porte continued. Ten out of the eleven teachers in the local school asked for a Bible class, and English and Spanish classes were also given to adults.

Note on this section

As contrasted to the work of the Episcopalians, which developed steadily under continued leadership, the Evangelical work was largely independent and indigenous in leadership. No connected report was found, and source material is largely from scattered references. This accounts for the incompleteness, which the writer regrets, but cannot help.

END OF PART II

...only Chinese church in Hanoi during the war began with a group established in 1930 with the help of Dr. and Mrs. George Dunlop of the Presbyterian Mission. For some years they met at 3:30 Sunday afternoons in the French consular building. ... were active in the work in the 1930s-1940s, the Rev. John W. Dunlop and the Rev. Charles E. Smith assisting in holding services, and the latter also acting as pastor of the church from October 1930 to March 1931. The wives of the men were also active. Mrs. Dunlop teaching in the Chinese schools of Hanoi and thus establishing contacts which aroused interest in the Sunday school, where she was superintendent, and Mrs. Charles E. Smith holding a weekly Bible class for Chinese women. In the 1930s Dr. and Mrs. J.L. Underwood worked for a time. Statistics in 1938 mentioned 2 elders, 2 deacons, membership 86, but 1 member since beginning, 140; 50 members lost, 40 adults baptized from 1931-1938. Over the attendance Sunday service 65, 45 in Sunday school. "No members lost" shows the usual situation in East Asia Chinese churches - during those years there was constant migration back and forth to China.

For several years the French church had made an effort to secure a Chinese pastor. In 1938 the Rev. Louis Gai Ho came from China, but he did not speak the French dialect. However, he immediately began work with an interpreter, and in addition studied some French, but has never been able to preach in that dialect. An evangelist who had worked a number of years there was the assistant and the church was paying the salary of both men. (The Rev. Louis Gai Ho was still in Hanoi in 1941.)

Chinese church in Hanoi
In 1931-1932, Mrs. C.N. Merrill was teaching in a private Chinese school in Hanoi, Indochina. It had 25 children and 18 young men. This continued into the mid 1930's, but was finally discontinued because the Chinese children could not understand either French or English, and the language barrier was strong. In 1938 two families of Chinese became interested in having services in the Chinese language, and a Chinese minister was secured from Manila. The French Presbyterian Church was used for services once a week, and for evangelistic visits at other times.

Mrs. Robertson mentioned in passing, 1938, a visit to Hanoi where she spoke to the Chinese congregation. Mr. Lawrence Hill (see page 1) worked in Hanoi and was helped by Mr. Hugh Henry, a teacher in the Chinese commercial school, and also by a Mr. Barker. No more has been found regarding these two congregations.

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END OF PART II

DIFFICULTIES OF CHRISTIAN WORK IN CHINESE EVANGELICAL CHURCHES IN THE PHILIPPINES

As indicated in early sections of this history, the work among Chinese in the Philippines began and developed in two main streams, one the Episcopalian, the other the Evangelical or Reformed tradition. While the Episcopalian work has continued under steady leadership, it was a split off group from that church which began the other main stream of Chinese Christianity in the Philippines. In this second group, the churches as they grew became congregational and individualistic, and separated not only from the Filipino churches but also from each other.

A survey of Chinese work in Southeast Asia, compiled by Sidney R. Anderson and C. Stanley Smith in 1950, analyzed this problem. They contrasted the Philippine Chinese work to that in Thailand and Indonesia, where the strong Chinese churches were united, and also constituent parts of the Church of Christ in those countries. Because there was not as much diversity in the language or dialect of Chinese used in the Philippines - most came from Amoy - as in the other countries, it was the more surprising. But Messrs. Anderson and Smith continued their analysis, and came to some conclusions: (1) that the general fear and suspicion that Filipino and Chinese held toward one another tended to extend even into the churches, (2) that the missionaries of Reformed and Evangelical tradition, sent by Boards whose policy it was to leave Chinese work to the Episcopalians because of early agreements, did not learn the Chinese language, did not except in a very few individual cases work among the Chinese, and unconsciously may have adopted something of the Filipino attitude toward the Chinese, (3) and that the influence of itinerant evangelists from China, Hong Kong, or other nearby countries on these churches had sometimes helped the divisive independent spirit. Since self-righteousness, ultra-conservatism, and criticalness of denominational groups and union undertakings were often fostered by these independent evangelists, the churches had grown set and suspicious in their ways. However, says the Anderson-Smith report, many of the Chinese Christians in the Philippines owe their beginnings as Christians to these very evangelists, and it sometimes is also a factor that a new fervor imparted to the church by the efforts of an evangelist is what will help a church to grow in membership and service.

With these background factors, we will now take note of the work of various churches and missionaries, and the facts and statistics as found on the history of various churches in the postwar era. It is to be stressed that these are noticeably incomplete reports in some cases because of the same circumstances already mentioned at the end of Part II.

RELOCATION OF REFORMED CHURCH IN AMERICA MISSIONARIES FROM AMOY

For a number of years the Reformed Church in America had had work in Amoy, China. When China was closed to missionaries in 1949-1951, the decision was made to relocate some of the ex-China missionaries in the Philippines, where the Amoy dialect which they had learned or were learning would be useful for work among the Chinese. In October 1950 Rev. and Mrs. Joseph Esther began work. In 1952 they were followed by the Rev. John P. and Mrs. Virginia Muilenburg, the Rev. and Mrs. H.M. Veenschoten, Dr. Jack W. and Mrs. Joann V. Hill,

THE CHINESE CHURCHES IN THE PHILIPPINES

As indicated in early sections of this history, the work among Chinese people in the Philippines began and developed in two main streams, one the Baptist and the other the Evangelical or Reformed tradition. While the missionary work has continued under steady leadership, it was a split off group from each church which began the other main stream of Chinese Christianity in the Philippines. In this second group, the churches as they grew became congregational and individualistic, and separated not only from the Philippine churches but also from each other.

A survey of Chinese work in South East Asia, compiled by Stanley R. Anderson and C. Stanley Smith in 1950, analyzed this problem. They contacted the Philippine Chinese work to that in Thailand and Indonesia, where the strong Chinese church were united, and also constituent parts of the Church of Christ in those countries. Because there was not as much diversity in the language or dialect of Chinese used in the Philippines - most came from Amoy - as in the other countries, it was the more surprising. But Messrs. Anderson and Smith concluded their analysis, and came to some conclusions: (1) that the general fear and suspicion that Filipino and Chinese held toward one another tended to extend even into the churches, (2) that the missionaries of Reformed and Evangelical tradition, sent by boards whose policy it was to leave Chinese work to the Filipinians because of early agreements, did not learn the Chinese language, did not except in a very few individual cases work among the Chinese, and unconsciously may have adopted something of the Filipino attitude toward the Chinese, (3) and that the influence of immigrant evangelists from China, Hong Kong, or other nearby countries on local churches had sometimes helped the native independent spirit. Since self-righteousness, ultra-con-servatism, and criticalness of denominational groups and union undertakings were often fostered by these immigrant evangelists, the churches had grown set and suspicious in their ways. However, says the Anderson-Smith report, many of the Chinese Christians in the Philippines owe their beginnings as Christians to these very evangelists, and it sometimes is also a factor that a new fervor imparted to the church by the efforts of an evangelist is what will help a church to grow in membership and service.

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THE BAPTIST CHURCH IN THE PHILIPPINES

For a number of years the Baptist Church in Manila had not been in touch with China was closed to missionaries in 1940-1951, the decision was made to re-open some of the Chinese missions in the Philippines, where the language which they had learned or were learning was useful to the work in China. In October 1950 Rev. and Mrs. Joseph Foster began work in the Chinese. They were followed by the Rev. John P. and Mrs. Virginia Mulholland, the Rev. and Mrs. N.K. Vannabotzen, Dr. Jack W. and Mrs. Joann V. Hill,

and the Rev. William R. and Mrs. Agnes Joyce Angus. In 1954 Miss Tena Holkeboer (now retired) came; although she had previously visited on special assignment in 1950-1951, she had worked in other countries nearby as well. The Rev. and Mrs. Earl Kragt (1955), the Rev. B. Daniel and Mrs. Donna Hakken (1957), and Mr. Robert B. and Mrs. Ardene Howard (1959) are also listed as workers in 1962.

In the early years the independent Chinese churches in the Philippines had had the help and service of individual missionaries, mainly Presbyterian. The Reformed Church missionaries, who came into the Philippines with the idea of specializing in work with the Chinese, found opportunities for fellowship and services in the established churches of Manila and Cebu. One of these opportunities was to help foster the idea of Christian fellowship between various churches.

In her article of 1955, published in the Feb. 17, 1956 issue of the R.C.A. Church Herald, "FellowWorkers in the South Seas", Mrs. Esther writes, "These many Chinese churches are beginning to feel the need of working together. Several retreats have been held for pastors all over the islands. One of the appeals for cooperative effort is to place a Bible in every Chinese home throughout the Philippines, in conjunction with the American Bible Society. Another joint project is a proposed inter-island missionary society with the aim of reaching every Chinese with the Gospel. Chinese youth is leading the way to united efforts. For four years already, the young people have held youth conferences for Chinese youth from all over the Philippines. During the years, Chinese young people from many different churches have worked together in Youth for Christ meetings, and in the newly organized Christian youth center.

"The Chinese churches are beginning also to find their places in the United Church of Christ in the Philippines, in a spirit of Christian fellowship.

"The Chinese church has had representation in the Council of Church Women in the Philippines. It was under the Interracial Committee, of which several Chinese women were members, that the missionary society of the Chinese church invited a missionary society of a Filipino church to a joint meeting. The next year the Chinese church received a return invitation. ...In the Department of the Christian Home of the Philippine Federation of Christian Churches, the Chinese churches have been active, taking responsibility in radio work and on the planning committees. In the recent East Asia conference on the Christian home held last year in Manila, the Chinese church made its contributions and carried responsibilities.For a long time, the young people have been uniting in combined choirs, such as the 200-voice Festival Choir made up of choir members from all the churches in Manila. Last year, this same choir gave a sacred concert in the largest Chinese church in the city."

THE CHINESE UNITED EVANGELICAL CHURCH OF MANILA AND ITS OUTREACH.

This church, of which the Rev. Silas Wong was pastor from 1938 to January 1963, continued active because of the spirit of its pastors and members. In 1950 when the Rev. Joseph and Mrs. Esther came to the Philippines, they found this church busy and active - at work in 34 different areas outside of its own local services by 1955. Three prisons, several hospitals, neighborhood Sunday schools, were served by the pastors, lay workers, and missionaries. Three daughter churches had sprung up over the years, and several chapels,

were supplied with leadership. In a letter of 1962, Mr. Esther reports these as branches of the church:

Naga City	Laoag, Ilocos Norte
Lucena	Bacolod
Angeles, chapel in Pampanga	Baguio Chapel
Santa Cruz, Laguna	Daet, Camarines Norte, Chapel
Legaspi, Albay, chapel	
Pasay City, chapel	
Jubilee Chapel, Manila	
Vigan, Ilocos Sur	

Naga City Church and the Chapel at Daet, Branches of the U.E.C. For some time Mr. Robin Chua was the lay preacher at Naga City. In 1961 the Rev. and Mrs. B.D. Hakken describe the church as having 45 regular attendants. In 1960 the church started an elementary school, beginning with 66 pupils in two sections of kindergarten and one section of first grade. Mrs. Hakken taught phonics and conversation here about two years.

The Hakkens opened their home for various retreats and meetings, for the choir, Consistory, and young people's groups. Mr. Hakken helped with services and sacraments at the church, and tried to continue this as often as possible after he was assigned to Manila in 1961. At about the same time as the Hakkens left, Mr. Robin Chua left for seminary training in Hong Kong, which left the Naga church to struggle along without leadership, but in May 1962, a trained young pastor began work. He is Livingstone Chen, a graduate of Biblical Seminary in New York.

The young people's group at Naga was bright, active, and zealous, fun-loving and outreaching Christians. It was this group which took on the project of beginning evangelistic services at the city of Daet. This work involved a three hour trip from Naga over bad roads, visiting, holding meetings, and helping new Christians, all this in addition to regular programs of schooling and business. The success of this effort inspired the evangelistic band of the large Manila United Evangelical Church to begin a regular preaching station there. An elder from Naga moved to Daet, and became a strong Christian nucleus for the new group. In 1961 an upstairs room was rented for a chapel, and a pastor was invited from Hong Kong. Daet has about 3000 Chinese, and had never had the Gospel preached to them before.

In July 1962 a devastating fire, the largest in Philippine history, destroyed almost all the residences in Daet. On a piece of land opposite the Chinese school, donated by a Chinese friend, a new chapel was to have been completed in March 1963. The church has a pastor and has been thriving.

The Legaspi City Church, branch of the U.E.C. In April 1951 an evangelistic team, including Mr. Esther, went to Legaspi City. During the next year and a half, three more visits were made; following this the Rev. and Mrs. William Angus were assigned there. A chapel was organized there in 1954. The church in Manila continued to take a deep interest in the work, sending a team now and then to hold meetings. The church is established and is partially independent of the U.E.C.

Bacolod Chapel, branch of the U.E.C. We have no information on this except that it was established in 1950 and has a chapel of its own.

Santa Cruz, Laguna, branch of the U.E.C. This church was evidently started before World War II, since during the war the Japanese burned the church, and most of the members were killed or left the area. For many years the Chinese group met in a woman's home. Until going on furlough in 1961, Mr. Esther visited the church monthly, and the last Sunday before leaving, helped to dedicate a beautiful little church. The church now has its first permanent leader, Miss Ho Ui-Tuan of Taiwan.

Lucena, (Tayabas), Quezon province, branch of the U.E.C. For two years, 1952-1954, the Rev. and Mrs. H.M. Veenschoten lived here and built up this small group, and Mr. Esther visited monthly since 1951 except for those two years. This group had trouble for a while finding a good meeting place. But in September 1962 they started to build on a recently purchased piece of land, and on January 13, 1963, its first church edifice, a beautiful sanctuary and pastor's residence was dedicated. The church has a student pastor, Mr. Philip Fong.

Pasay City, a branch of the U.E.C. In this suburb of Manila, Mrs. Esther started a Sunday school. From this beginning grew a branch church, for which a chapel was established in 1957, in a rented upstairs apartment. A church building is needed.

Vigan, Ilocos Sur, and Laoag, Ilocos Norte, branches of the U.E.C. These are two northern towns, 87 kilometers apart. In 1953 an evangelistic team led by Mr. Esther went to these two places, and chapels were organized. In 1959 Mr. Ted Ong from Hong Kong was sent there for a year; he was followed by Mr. Leonceo Yao.* In 1963 Mr. Jesus Ho is the preacher. Mr. Esther has visited monthly until recently. This church - Vigan - conducts weekly services at Laoag. Efforts are being made to provide a proper meeting place at Laoag, where the group was meeting in a private house.

*now studying at Western Th. Sem.

Jubilee Chapel, Manila, branch of the U.E.C. This branch was established with 8 deacons on January 20, 1963, and is already large enough to be independent. On August 4, 1963, the Rev. Moses Keng was installed as preacher. He is a graduate of Western Theological Seminary, Holland, Michigan.

Angeles Chapel, branch of the U.E.C. This is a small worshipping group, in existence since about 1950. Mr. Esther used to visit it monthly until about 1957.

Baguio Chapel, branch of the U.E.C. Some U.E.C. work in Baguio was allowed to be taken over by the Baptists in about 1950 for lack of U.E.C. leadership. However, in about 1956, the Amoy speaking Chinese members of the church began to meet separately. This Amoy speaking group is under the U.E.C. Evangelistic Band, and is a sort of fellow Chinese congregation of the UCCP church there. It has a sign outside the UCCP church, and carries on its activities in that building. Since 1961 Mr. and Mrs. Moody Yap have led the church activities while Mr. Yap has been finishing his college work. He is from Hong Kong and plans to leave in late 1963 or early 1964.

Miscellaneous new work of the U.E.C. In December 1962 the mother church started regular work at Pasig, Rizal, meeting in a private residence. The Esthers also worked in Tobacco around Mayon Volcano near Legaspi. Here there are some members who usually attend worship in Legaspi church, but the Sunday school is held in a home in Tobacco and is sponsored by the Legaspi branch.

St. John's Church, 1000 N. 1st St. This church was originally started in 1877, when during the war the Japanese owned the church, and most of the members were killed or left the area. The church was the property of a woman's name. After being in Japanese hands in 1941, the church was taken over by the Japanese, and the last Sunday service was held in 1942. The church now has its first permanent pastor, Miss No. 21-100 of Japan.

St. Paul's Church, 1000 N. 1st St. This church was started in 1877, and was the property of a woman's name. After being in Japanese hands in 1941, the church was taken over by the Japanese, and the last Sunday service was held in 1942. The church now has its first permanent pastor, Miss No. 21-100 of Japan.

St. Mary's Church, 1000 N. 1st St. In this church of Manila, Mrs. Father [Name] is the pastor. This church was started in 1877, and was the property of a woman's name. After being in Japanese hands in 1941, the church was taken over by the Japanese, and the last Sunday service was held in 1942. The church now has its first permanent pastor, Miss No. 21-100 of Japan.

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In October 1962, Mr. Philip Fong of Lucena and Mr. Esther started regular services in the Tagalog dialect in Pitogo, Quezon. Here Chinese and Filipinos meet together.

Radio broadcasting. In October, 1963, Mr. Esther wrote, "As for the broadcasting of the United Evangelical Church of Manila, it has been going on since 1949 and has increased greatly, until there are several regular broadcasts weekly, including local ones in the Amoy vernacular and Cantonese, and Mandarin broadcasts beamed to Red China and Formosa. On Oct. 27, 1963, there is to be dedicated a recording studio in the newly erected United Evangelical Church of Manila. This is to be for all the local churches which broadcast over the Far East Broadcasting Company's system. This is a faith concern which has operated with great effect since the late 1940s. The building of this recording studio was supervised by experts, and should serve our purposes adequately for a long time."

HOPE CHRISTIAN HIGH SCHOOL, MANILA, 1242 Benavidez Street

Hope Christian High School was first established as an elementary school with 160 students in June, 1945, right after the liberation. Classes were added each year, a grade at a time, and in 1951 a high school was established during the year when Mr. Esther was acting principal. Incomplete reports of enrollment are as follows: 1945- 160. 1950- about 400. 1954- 600. 1959- 1811. 1960- 2121. 1961-2297. 1962- 2282.

The first principal was Mrs. Julia Tan, and in 1950 Miss Christina Wang succeeded her, and is still the principal in 1963. At about this time, Miss Huang Pao Shien became dean of the Chinese department; in 1952 Miss Tena Holkeboer began as dean of the English department, until she retired in 1960. The Rev. Joseph Esther has served as the school pastor and as a member of the school board, while his wife was dean in 1962 and is assistant principal. The Rev. B.D. Hakken was assigned to the school in 1960 or 1961, teaching English and Bible, and was school pastor for that year. Mr. Robert Howard also served in 1960. In late years the two Misses Go Beltran were also added to the administration.

The school was organized as a result of the interest and purpose of members of the United Evangelical Church, and is to some extent parish-centered, but takes in students from all over the Philippines. It is the second largest Chinese school in the country. The school board is composed of U.E.C. members. In 1963 the school has 115 faculty members.

In 1949 with the help of the late Chung Yih Young, a building fund was accumulated and a three story school erected. In 1954 a new high school and administrative building was purchased and remodeled to provide three floors of classrooms, offices, laboratories, and an auditorium. In 1956 a fourth floor was added as a mezzanine, which included a new library and additional classrooms. At the present time the school has 2 four-story buildings, one for the elementary school and kindergarten pupils, the other for high school students. Between the two, a church building which will house more than a thousand people is being constructed in 1963. Beside the church is a bell tower of 7 stories. There is a playground, but a more spacious one is planned, and a standard basketball court is hoped for. Besides the library in the high school building, there is in the elementary school building a new reading room of 942 volumes of children's books.

In October 1982, Mr. Philip Young of Taiwan and Mr. Tsai ...

the presentation. In October, 1982, Mr. Nathan wrote, "In for the broad-
casting of the United Evangelical Church of Manila, it has been going on since
1949 and has increased greatly, until there are several regular broadcasts
being broadcasted to Red China and Taiwan. In Oct. 28, 1982, there is to
be a recording studio in the newly erected United Evangelical Church
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cording studio was supervised by experts, and should serve our purpose
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100 students in June, 1949, right after the liberation. Classes were added
each year, a grade at a time, and in 1957 a high school was established during
the year when Mr. Nathan was acting principal. Incomplete records of enroll-
ment are as follows: 1949-1950, 1950-1951, 1951-1952, 1952-1953, 1953-1954,
1954-1955, 1955-1956, 1956-1957, 1957-1958, 1958-1959, 1959-1960.

The first principal was Mrs. Julia Tan, and in 1950 Miss Christian Young suc-
ceeded her, and as still the principal in 1962. At about this time, Miss
Young was promoted to the Chinese Department; in 1962 Miss Tan
Holmstrom began as Dean of the English Department, until she retired in 1969.
The Rev. Joseph Nathan has served as the school pastor and as a member of the
school board, while his wife was Dean in 1962 and its assistant principal.
The Rev. R. J. Nathan was assigned to the school in 1960 or 1961, becoming
English and Bible, and was school pastor for that year. Mr. Robert Fowler
also served in 1960. In later years the two Misses So Holmstrom were also
added to the administration.

The school was organized as a result of the interest and purpose of members
of the United Evangelical Church, and is to some extent parish-controlled, but
taken in students from all over the Philippines. It is the second largest
Chinese school in the country. The school board is composed of U.S.C. members.
In 1961 the school had 112 faculty members.

In 1949 with the help of the late Chung Yin Young, a building fund was estab-
lished and a three-story school erected. In 1954 a new high school and admini-
strative building was purchased and remodelled to provide three floors of class-
rooms, offices, laboratories, and an auditorium. In 1956 a fourth floor was
added as a mess hall, which included a new library and additional classrooms.
At the present time the school has 2 four-story buildings, one for the elemen-
tary school and kindergarten pupils, the other for high school students.
Between the two, a church building which will house more than a thousand
people is being constructed in 1984. Beside the church is a bell tower of
stones. There is a playground, but a more spacious one is planned, and a
standard basketball court is hoped for. There is a library in the high
school building, but it is not very large. There are also
of the volumes of children's books.

OTHER MANILA CHURCHES AND WORK

The Westminster Chinese Church. This church was organized as the Westminster Students Church in 1950; it split away from the United Evangelical Church in October of that year. It had lay leadership, and is an independent church, although loosely connected with the United Church of Christ in the Philippines to help answer the legal problems (since most Chinese are not Filipino citizens). A Chinese high school and elementary school, called "Westminster", used the same property, rented wooden structures, during the week, and the school fed into the Sunday school. A youth fellowship was very active, as this was largely a student church.

Various missionaries have been connected with this church: the Rev. and Mrs. Walter de Velder (1951-1952), and the Rev. and Mrs. Alexander Christie (1955-1962). Mr. Christie (Presbyterian) before furlough in 1962-1963 was preaching once a month in English which was interpreted into Amoy, and officiated also at such sacraments as communion, baptism, and weddings.

The church has recently obtained a tract of land just within the city boundaries and hopes to erect a good high school building and a church building soon.

Plymouth Brethren Church. In about 1930 there was a split away from the Chinese United Evangelical Church of a group which are known as being of the Little Flock, similar to Plymouth Brethren. This group has now grown into a large congregation of over a thousand. The "Little Flock" is an indigenous movement and has never had missionary help. (It is possible that this group is what is known in 1930 as the Union Church, mentioned on page 6. Baptist missionaries are said not to have influenced the split.) This group meets in "Gospel Hall" or "Assembly Hall."

Grace Bible Church. In about 1950 this church and a related school, the Grace Christian High School, were begun by missionaries of the Conservative Baptist Church. The Rev. Edwin Spahr and Mrs. Spahr had come to the Philippines and offered to teach in the Hope Christian High School, but in 1950 they left the school and took with them some of the teachers and pupils to found their own school and church. It was not a split off from the U.E.C. (This group is not connected with the Baguio or Davao Baptist groups).

THE CEBU GOSPEL CHURCH AND OTHER WORK IN CEBU

The city of Cebu has the second largest concentration of Chinese in the Philippines. Before the war, individual Presbyterian missionaries took an interest in the church group and meetings were held in the Bradford Memorial Church. In 1948, following the war, the church, with the permission of the Presbyterian Board of Foreign Missions, built on another Presbyterian property but with their own funds, a two story wooden frame building with galvanized iron roof, facing on Junquer Street. The cost was Pesos 54,700 or \$27,350. In May 1961 an alteration cost Pesos 67,000 or \$23,600 at the exchange at that time. The building is actually several units built contiguously. Near it and connected by a passageway, the church put up a Christian high school building, two stories and wooden, at a cost of Pesos 40,000 or \$20,000, in 1956, also paid for by themselves.

The Rev. and Mrs. Walter de Velder (Mrs. Harriet) were assigned to Cebu as one of the first Reformed Church couples, in early 1962, after 8 months in Manila. At that time Pastor Leung Sai Ko and Miss Grace Uy were guiding this church and the connected Chinese primary school, Kian Kee. Although they were loosely connected with the UCCP, many in this church and school had Christian and Missionary Alliance or Little Flock background, and they favored immersion as a method of baptism. The pastor spoke in Cantonese, but was interpreted into Amoy, the language of the church people. Mr. and Mrs. de Velder were in the Philippines until 1955 when they were transferred to Hong Kong. Mrs. de Velder worked a good bit in Cebu, but Mr. de Velder traveled very much into other parts of the country.

After language study, the Rev. and Mrs. Earl Kragt (RCA 1955) were assigned to Cebu and worked with this church. One of the projects which they were involved with was the establishment of an evangelistic center in another area of Cebu, one which had a concentration of Chinese but which offered no church life nearby. In November 1958 they rented a store building at 711 Martires, in a Chinese business area. They prepared a portion of the building for a family residence and a portion as a place for meetings. The Chinese Christians from the Chinese Gospel Church worked very hard to make the place ready for evangelistic outreach of the church. Some donated lumber, one brought benches and a pulpit. Bookcases were donated, and a family in the electrical supply business gave lights. A woman sewed curtains of cloth donated by a cloth salesman, and helpers from the church or hired by people of the church did carpenter work and painting. Because it was just before Christmas, one family donated a Christmas tree.

A Sunday school class for children was opened, and a room made available every day from 3-6 for high school and college young people to play games and to read books. Home and hospital visiting was done, and groups of 2-3 went out to invite people to special evangelistic meetings as they were held.

Dr. and Mrs. Jack Hill (1952-1961) and Miss Jeane Walvoord (1952-) went to work in a Chinese hospital in Cebu, run by the Chinese Chamber of Commerce and staffed mainly by Catholics. The daily chapel services and conferences with patients offered some opportunities for sharing. Personal illness of the Hills cut down their services, and they were on furlough in 1962.

In 1961 the Kragts, returning from furlough, began English services in the Chinese church, and the average service had 100 attendants. A number of people came who had not attended church services often before. The English services were begun on request of the Chinese, for there were some, particularly the younger people, who felt more at home in an English service. Mr. Kragt continued hospital visitation, taking with him people of the church. He taught Bible in Kian Kee School. The Kragts continued their work too with the Student Fellowship and with evangelistic outreach in general, attending the Chinese service and meetings in the church.

Mr. and Mrs. Robert Howard, who had been working in Manila at Hope School for a year, were assigned to Kian Kee at Cebu and began work there in June 1961 (1960?). Mr. Howard had been asked to become director. One of the difficulties they found was that this school, with an enrollment of about 1000, had only about 40% evangelical Christian faculty, with the rest either Catholic or non Christian. Many changes were necessary in curriculum and administration:

a daily chapel program was set up; a Bible department was added; 3400 American textbooks were purchased and rented to students at a nominal sum; the building was remodeled and landscaped by the Chinese, giving it a different appearance.

Communist agents who seek to win the overseas Chinese make special efforts with the young people. The creation and fostering of tension between Chinese and Filipino youth in any way possible is attempted, and since there is some national rivalry between the two groups anyway, this effort augments it. For Christian witness, the attempt is the opposite - to try to foster understanding and friendliness. In the last year, a merger between Kian Kee (Chinese) and Cebu Institute (Filipino) has been made. These two schools have been located on the same property for more than 10 years. The school is now to be known by the original name used in its charter - Cebu Christian School. It is now officially a member of the Church Related Schools within the United Church of Christ in the Philippines.

The Cebu church was until 1958 a union of Presbyterian and Little Flock under one pastor trained by the Christian Missionary Alliance. The union broke up that year, and another church, the Cebu Plymouth Brethren, is the result.

THE DUMAGUETE CHINESE CHURCH AND OTHER CHINESE WORK IN DUMAGUETE

In the beginning this church was fostered by Miss Alice Fullerton. For many years it was carried on by laymen, with Mr. Chuang Te Huai and Mr. Chuang Tek Hun, brothers, even preaching on occasion. In 1952 a fine church building of wood, seating about 150 people, was constructed. Before the church was built, the Chinese had worshipped in the Visayan-speaking church of the UCCP, holding joint services on occasion. The church had a Sunday school with classes from kindergarten to adults, and several able layment in the church carried it on. Each year Chinese students from Silliman University gave help.

The church had a warm spirit of fellowship which made it attractive to the students. One missionary mentioned that in Christmas 1953 a fire in the heart of Dumaguete caused the loss of home or store or both of 18 out of the 20 families - yet on Christmas Eve they held services as planned so as not to disappoint the little children.

Attendance at this church is about 100-150 each Sunday, and besides this there was a Sunday night service, a women's organization, and a young people's group which met on Sunday afternoons. The language was Amoy. Missionary preachers, such as Dr. Arthur Carson, Dr. Gordon Mahy, and the Rev. John Muilenburg, would address the congregation in Amoy, Mandarin, and English - the latter two being interpreted into Amoy by one of the elders, though about half of the congregation could understand the language.

In 1956-1957 the group had a pastor who insisted on certain practices, and a split resulted. In 1959-1961, Mr. Paul Shih, a graduate of Western Theological Seminary, worked there, but the church is back with lay leadership since his resignation in 1961.

One of the missionaries in Dumaguete, the Rev. John Muilenburg, was responsible for a daily 15 minute Gospel service in the Amoy language over DYSR during his 1953-1957 Dumaguete assignment. He personally prepared material for two broadcasts a week, and the rest of the time arranged for local Chinese Christians to provide the material.

In 1950 the city of Dumaguete was reported as having a population of about 1000 Chinese, and two good Chinese schools.

In the early 1960s a RAVEMCCO publication noted that in early 1963 from Dumaguete, clear radio signals would be sent by the 50,000 watt shortwave station being built, to Hong Kong, Burma, Indonesia, Malaya, and Thailand. Radio programs in Chinese were being prepared in Hong Kong.

OTHER EVANGELICAL CHURCHES IN THE PHILIPPINES

Cagayan de Oro Church. This church was founded in about 1957 by the Rev. and Mrs. Angus of the Reformed Church. In 1959 Mrs. William Angus described in a report the Sunday school of 60-70 children. Miss Juanita Ong, who had had training in kindergarten work and also studied theology at Silliman University, assisted for a year or two with the Sunday school and with the church. She began a young people's group, which in 1961 had an average attendance of 15, and a junior choir. She returned to Silliman for further study, and was replaced by Miss Doris K. Go. Miss Go, like Miss Ong, is $\frac{3}{4}$ Chinese and $\frac{1}{4}$ Filipina, but did not speak Chinese when she began. Studying with Mrs. Angus, she learned some of the Amoy vernacular! The Sunday school was growing when Mrs. Angus last wrote, with several teachers, both Chinese and Filipina.

The Chinese Gospel Church of Cebu assisted by paying half of Miss Go's salary. Each year several young women came from Cebu to hold daily vacation Bible school, and during the vacation of the Anguses, the Cebu church supplied the pulpit in Cagayan. As the Anguses left on furlough, the Cebu church planned to consider the Cagayan church as a daughter church, and to give increased assistance. Miss Juanita Ong and Miss Juanita Tiu came to take over the work in April, 1962. In October 1963 Miss Tiu was the leader.

Davao Chinese Gospel Church and Chinese Christian School. This church was established in about 1950 by the Christian and Missionary Alliance and became independent in 1953. Membership is near 200. The Rev. Wesley Shao, pastor here, has accepted a call to the United Evangelical Church of Manila, effective November 1963. The Davao Church has invited the former lay pastor of Naga until 1961, Seminarian Robin Chua, to take his place. The Christian school, with the enrollment at some three hundred plus, has as its principal Miss Bona Lim.

Tacloban Church For years this group has existed as a preaching chapel, held together by dedicated laymen. They have a deaconess and a thriving little congregation, and have received some sporadic help from Grace Bible Church (Baptist). Miss Anna Tan is the deaconess, since 1962.

Iloilo City Plymouth Brethren Church
Zamboanga Christian and Missionary Alliance Church
Cotabato Christian and Missionary Alliance Church
 We regret that we have no information on these churches to report.

SOUTHERN BAPTIST MISSION, BAGUIO, TARLAC, DAVAO CITY, SAN FERNANDO, MANILA

By June 1950 19 missionaries of the Southern Baptist Church had begun studying the Chinese language in Baguio. In May, 1949, for the purpose of practical

in the early 1950s. This church was founded in about 1907 by the Rev. Mr. A. H. ... clear radio signal was sent by the 50,000 watt ... station, to Hong Kong, Manila, and Taiwan. ... Chinese were being prepared in Hong Kong.

The Chinese Gospel Church of God, established in 1907 by the Rev. Mr. A. H. ... in kindergarten work and also secured theology at ... and a Junior High School. The school was ... placed by Miss ... but did not have a ... the church was ... Mrs. Anna Lee wrote, with several teachers, ... Chinese and ...

The Chinese Gospel Church of God, established in 1907 by the Rev. Mr. A. H. ... in April, 1907. In October 1907 Miss Lin was the leader. ... assistance. Miss ... and Miss ... to take over the ... in April, 1907. In October 1907 Miss Lin was the leader.

This church was ... independent in 1907. ... with the enrollment at some three hundred plus, ...

For years this group has existed as a preschool chapel, ... they have a ... and a ... and have received some ... since 1907.

By June 1950 the missionaries of the Southern Baptist Church had begun studying ...

activity, the missionaries started a Sunday school in the Chinese national school there. A year later, May 29, 1950, the first Chinese Baptist Church in the Philippines was organized; it had 12 charter members. At first the Chinese seemed unresponsive and indifferent, but interest grew. Fern Harrington from China reported March 1950 a Sunday school class, afternoon worship services, Bible classes for adults and young people, and an adult English class. Most work was in Amoy, though some Chinese there were Cantonese. By 1952 the church had built a small building for its services. James A. Foster was acting as pastor in 1955. (See also page 12)

The Baguio group gave attention to nearby places where Chinese were concentrated. Some weekend trips were made to Dagupan nearby, and in September 1950 Fern Harrington and Margaret Collins moved down to work. They concentrated on the Chinese, not Filipinos; there were about 2000 Chinese in Dagupan. Miss Pai Chi Wen, a Chinese language teacher, is mentioned as working in the group in 1955.

Another mission of the Baguio church was at San Fernando, La Union. By 1952 75 were attending with some regularity. The services were held in a soap factory, but in 1952 or 1953 a chapel with a small auditorium and two classrooms was made available - the government closed a gambling establishment.

In July 1952 (first classes July 15) a Southern Baptist seminary was founded by the missionaries in Baguio. Dr. Frank P. Lide, Dr. and Mrs. Winston Crawley, and Mr. H.Y. Yeh (teacher of Mandarin) were the first faculty. In 1955 the faculty members were: Dr. Frank P. Lide, president; Dr. and Mrs. Robert F. Ricketson, Rev. and Mrs. James A. Foster, Miss Fern Harrington, and Mr. Hsin Yu Yeh. The first class numbered 5 regular full time students, four from the three organized Baptist churches in the Philippines, all Chinese. By February 1955 the Seminary had over 30 students in two divisions, Chinese and Filipino, since it had become bi-lingual as planned from the beginning.

A new campus was obtained, and the first Seminary building dedicated on Sept. 8, 1955. It was a combination girls dormitory, classrooms, dining hall, library, and chapel. The first graduation exercises, February of that year, were for a group of 6 Chinese students who had had three years of study. Pedro Hao, the first convert of the Mission, became pastor of the Dagupan church. Lin Nan Tien became assistant pastor of the Chinese group which had been established in Manila. Tsai Chi Ming took over the leadership of a Chinese chapel in Tarlac, actively participating in visitation and holding a Saturday night Bible class.

By 1952 a group was meeting in Davao, a Mr. Pai is mentioned as a teacher in 1955 for a class of junior boys; he also preached on occasion. On Nov. 12, 1950, a week's evangelistic meetings were opened in Manila, as the beginning of the Chinese Baptist Mission. A Chinese preacher was available to assist in the work. By March 1951 there were 7 Baptist missionaries, one Chinese language teacher, and the Chinese preacher at work there.

It will be noted that the last definite information in this section is dated 1955, not 1963. In early 1955 an indication was given that the increase in membership since early 1954 was over 40%.

activity, the mission started a Sunday school in the Chinese national school there. A year later, May 25, 1950, the first Chinese Baptist Church was organized. The first pastor was Mr. [Name], who was in [Location] at the time. In 1952, the church was moved to [Location]. At that time, there were some Chinese there who were Japanese. In 1952, the church built a small building for its services. James A. Foster was acting as pastor in 1955. (See also page 12)

The church was organized in [Location] in September 1950. The first pastor was Mr. [Name], who was in [Location] at the time. In 1952, the church was moved to [Location]. At that time, there were some Chinese there who were Japanese. In 1952, the church built a small building for its services. James A. Foster was acting as pastor in 1955. (See also page 12)

Another mission of the Baptist Church was at [Location] in [Location]. By 1952, 25 were attending with some regularity. The services were held in a school building, but in 1952 or 1953 a chapel with a small auditorium and two classrooms was made available - the government closed a gambling establishment.

In July 1952 (first class) [Name] was at [Location] in [Location]. The mission was in [Location]. Mr. [Name] was the first pastor. In 1952, the church was moved to [Location]. At that time, there were some Chinese there who were Japanese. In 1952, the church built a small building for its services. James A. Foster was acting as pastor in 1955. (See also page 12)

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Conclusion

In much of Southeast Asia, relationships between the nationals of various countries and the Chinese resident in those countries are undergoing a state of flux. This historical summary of church work has not attempted to report on this in the Philippines. It is obvious, however, that government regulations on work and business have made it difficult for Chinese in some Southeast Asia countries. Such tendencies in the Philippines have, of course, affected personal and church relations between Filipinos and Chinese to some extent.

In connection with this, it is heartening to note that the United Church of Christ in the Philippines takes an interest in their Chinese fellow-residents, and in the future, it is hoped that this interest will increase, and the Kingdom of God is served thereby.

In completing this study, the author wishes to thank three people: The Rev. Joseph Esther and Miss Tena Holkeboer of the Reformed Church in America, and Miss Helen Boyle of the Episcopalian office in Manila. These three people have sent to me a good deal of information which is now incorporated into an organized study. Many others have also contributed to this work, by individual letters of report.

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December 8, 1963

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1949	February, May, December	1954	July, Aug-Sept., October
1950	January, April, February, July	1955	April, Sept., October, Jan.
1951	March, June, December, July	1956	January, March, April, November
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